A SERMON PREACHED AT THE FVNERALL OF THAT PAINFVLL

And faithfull seruant of *Iesus Christ*, Mr THOMAS WILSON, in his owne Church at St *Georges*, in *Canterbury* the 25. day of *Ianuary*. In the yeare of our Lord God 1621.

Rom. 8. 18.

By WILLIAM SVVIFT, Preacher of GODS Word, at St ANDREVVES, within the Citie of *Canterbury*.

IOSHVA I. 2.

Moses my seruant is dead.

ZACHARIAH I. 5.

Doe the Prophets liue for ever?

LONDON
Printed by *I. D.* for *Fulke Clifton*.
1622.

TO

MY NEIGHBOVRS

AND VERY LOVING

Friends, the Inhabitants of the

Pariſh of St ANDREVVES,

within the CITIE of

CANTERBVRY.

BELOVED being of late requeſted by ſome of you, to Preach the Funerall Sermon, of that worthy Preacher of the word of God, and a lecturer for many yeares in this Citie, M. *Thomas Wilſon*, a man for his ſingular gift and facultie in Preaching, and worthie works which he hath penned of good note, even among ſuch as neuer ſaw his perſon in the fleſh. And of great eſteeme, among his owne people, and many others that haue profited by his Miniſtery.

niſtery: You found me readie to tender my ſervice, as the laſt dutie of my loue, to my fellow labourer in the Lords harueſt, and now with the Lord.

But to a ſecond requeſt, made ſince by ſome, namely, to publiſh what was then deliuered; To this, I deferred my anſwere for a time, yet after a pawſe, hauing in the interim, duely conſidered, that it is a thing too common in theſe dayes, among the enemies of truth, ſecretly, and cunningly, to depraue ſuch after their death, who haue beene worthie inſtruments of Gods glory, in the time of their life, and that by the publiſhing, of what was then ſpoken of him, many abroad may truely vnderſtand the excellent reſolution of this faithfull Paſtor, the watchfull eye he hath had alwayes ouer his flocke, his conſtancie in the truth, peaceably, and comfortably, ſhutting vp his eyes in that Religion and Faith, which he profeſſed in his life.

And alſo on the other ſide, that others may take notice, of the vnfained affection, true zeale, feruent loue; of ſo great a multitude within this Citie to the Goſpell of Chriſt, taking to heart, the loſſe, and deprivation by death, of ſo emminent a Teacher, who by the providence of God was planted among them, whom I may terme a painfull labourer, and withall a skilfull builder in the houſe of God.

In reſpect hereof, I haue at length rather ſatisfied others, then my ſelfe, in publiſhing by my pen, what I lately deliuered by word of mouth.

The

The reaſons why I haue dedicated this Sermon vnto you (my good neighbours and friends) are theſe;

Firſt, becauſe I am perſwaded, many of you were well affected to the deceaſed, even for his meſſage ſake, as you are readie at all times, to harken to all ſuch as come vnto you in the name of the Lord. Your diligent attention to the word of God, both at home and abroad, deſerueth a due prayſe.

Secondly, to whom more fitting can I tender the firſt fruits of my pen, then to ſuch, on whom in my yonger yeares, I beſtowed both the firſt fruits of my miniſtery in the preaching of the Goſpell, and alſo the reſidue of my labours, even now to a riper age?

Thirdly, to ſignifie hereby vnto you my thankfulneſſe, for the continuance of that loue vnto me your Miniſter, and Paſtor, now 30. yeares. In which loue of the Inhabitants of this Pariſh my moſt louing Father, Mr *Thomas Swift*, my predeceſſor in the Parſonage of S. *Andrew* the ſpace of 22. yeares, a Preacher of Gods word among you, did not a little reioyce.

Yea, I boldly affirme, vpon ſure knowledge, that in his declining age, he ioyed not more in any worldly bleſſing then in the loue of his people, who on his death-bed, when as it was queſtioned by his friends, where his body ſhould be interred, charged his Executor in his laſt Will, in theſe very terms, that his bones ſhould reſt in that Church where his people ſo intirely loued him.

The premiſſes conſidered, I intreat you, to accept this ſmall token I ſend you. And as I haue ſo many yeares paſt (as you all know) by the preaching of the Goſpell, indevoured to the vttermoſt of my power, to build you vp in the faith of Chriſt; So my prayers ſtill are, as they haue beene daily made vnto God on your behalfe, that you, and all yours, may grow in grace, and in the knowledge of Ieſus Chriſt, to the ſalvation of your ſoules, vnto whoſe bleſſed protection I leaue you.

Yours in the Lord.

WILLIAM SVVIFT.

A SERMON PREACHED AT THE FVNERALL OF Mr THOMAS WILSON, in his owne Pariſh Church at S. *Georges*, in the *Citie of Canterbury, the* 25. *day* of Ianuary. 1621.

ROM. 8. 18.

For I count, that the afflictions of this preſent time, are not worthie of the glory which ſhall be ſhewed vnto vs.

THis Chapter, the 8. to the *Romanes*, may fitly be termed, a ſtore-houſe, or treaſury of ſpirituall and heauenly comforts, wherein the Apoſtle S. *Paul* vſeth ſundry arguments, to prepare, & arme a Chriſtian againſt the ſtormes and miſeries of this preſent life. My Text that I haue read, hath a dependance vpon the former Verſe, wherein the Apoſtle comforteth the afflicted in this maner; *Si cum eo patimur, vna cum illo glorificemur.* If we ſuffer, ſayth he, with him, we ſhall alſo be glorified with him. His meaning is this; That if we now participate with Chriſt in his ſufferings, the time will come that we ſhall participate with Chriſt in glory.

Obiect.

Ob: But here flesh and bloud will obiect, that heauen indeed may be glorious, but the way to heauen is long, grieuous, vnpleasant, full of troubles, feare, discontent, and the like, so that while we here remaine, in the participation of these sorrowes, our hearts faint within vs.

Answered by the Apostle.

The Apostle returneth answere to this Obiection in the words of my Text read vnto you, not denying the bitternesse of the potion, but sweetneth it with the hope of health, that will insue vpon it; he gain-sayeth not the troubles of the righteous to be great troubles, but yet not so great, as is the glory in the life to come, which is the portion and inheritance of the Saints. This is that which the Apostle resolveth and determineth in the words I haue read vnto you. *I count*, sayth he, *that the afflictions of this present life, are not worthie of that glory that shall be reuealed vnto vs.*

Out of this answere of the Apostle, wee may gather these two seuerall Aphorismes, being the two parts of my Text.

The two parts of the Text.

First, that Christians are subiect and lyable to the afflictions of this present life.

Secondly, that all the afflictions of this life, although they may be many and great, yet are not to be compared to the glory that shall be shewed *vnto vs.* And thus much for the method, order, and disposition of my Text.

For I count that the afflictions, &c.

What is meant by afflictions.

That which the Apostle here termeth afflictions, in the former Verse he calleth by the name of sufferings. By afflictions and sufferings he meaneth all such crosses as happen vnto vs in this transitory life, and whatsoeuer is grieuous to our nature to beare.

As the sinnes of man are many, and of divers kinds, even so the wise and iust God hath his many, and manifold differing corrections, according as by their sinnes he shall be prouoked thereunto.

The

The afflictions of this preſent time, as the Apoſtle here termeth them, they are two fold { Outward, or Inward.

Afflictions two-fold, Outward *or* Inward.

Outward afflictions, when as God doth ſmite a man in his outward eſtate, in his goods, in his good name, in his credit, in the loſſe of his libertie by impriſonment; As alſo with ſickneſſes of his body, which are many and grieuous: And ſometimes with the vntowardneſſe and evill diſpoſition of his children, ſo that after a carefull and chargeable education, when the Father looketh for pleaſant grapes, as the Prophet ſayth, he findeth nothing but wild and ſoure grapes, this is no ſmall croſſe & corroſiue vnto Parents that feare God. Sometimes alſo God chaſtneth man by the death of his friends, and a people by the death of a carefull Shepheard, as we ſee at this preſent time.

Outward afflictions.

Iſa. 5. 2.

There be inward afflictions alſo, when as man is chaſtned with the vnquietneſſe of his owne heart, trouble of his Conſcience by reaſon of his ſinnes, with a continuall feare and expectation of Gods wrath to take hold on him, yea, with a reſtleſſe vexation of his owne ſoule; Theſe inward chaſtiſements, are called by ſome, ſoule-afflictions, the which of all croſſes are the greateſt, and of all burdens moſt vnſupportable.

Inward afflictions.

For thoſe outward afflictions before named, the Saints of God haue borne them with excellent patience, but theſe inward conflicts haue prooued too weightie for them, and they haue groaned exceedingly vnder them.

How patiently holy *Iob* did beare all outward afflictions, his Hiſtory will informe you, but when he felt the heauie hand of God vpon him, in the troubles of his ſoule, then he cryed out amaine, as being wounded to the heart; *The arrowes* (ſayth he) *of the Almightie are in me, the venome whereof doth drinke vp my ſpirit, and the ter-*

Iob 6. 4.

terrours of God, fight against me.

Surely, these inward afflictions, haue carried so great a weight in the Conscience of some men, that labouring by all meanes to be rid of this yoke and troublesome burden, & not knowing how, they haue laid violent hands vpon their owne life; many such fearefull Tragedies haue beene acted vpon the stage of this world.

Nulla pœna grauior quam pœna Conscientiæ. Isidorus.

Beloved, to these afflictions, both outward and inward, the Children of God are subiect in this present life. *Iacob* the Patriarke, you shall finde complaining of a wearisome Pilgrimage, for when as *Pharaoh* demanded what was his age, he answer'd, *an hundred and thirtie yeares*, and withall informeth him of his sorrows, * *Few and evill haue beene the dayes of my Pilgrimages.*

The Saints on earth, subiect to outward and inward afflictions. Confirmed by example of Patriarkes, Prophets, and Apostles.

* Gen. 47. 9.

Elias also a famous Prophet of God, with a bitter complaint to heauen, intreateth the Lord to end his Pilgrimage, as being no longer able to indure the afflictions of *Iezebel*, *It is enough, O Lord, take my life, for I am no better then my Fathers.*

1 King. 19. 4.

Saint *Paul* also, after his conversion to the Christian faith, passed along in a-like wearisome Pilgrimage, and although the statutes of Christ were his songs in the house of his Pilgrimage, Preaching the Gospell to *Iewes* and *Gentils*, and to all men, that *by all meanes he might saue some*; Yet in complaints he commeth not behind *Iacob*, nor *Elias*, neither Patriarkes nor Prophets, *If in this life onely we haue hope in Christ, then* (sayth he) *we are of all men most miserable.* I referre you to his reason in the 36. verse of this Chapter, *For thy sake we are killed all the day long, &c.*

1 Cor. 9. 20.

1 Cor. 15. 19.

Rom. 8. 36.

Now concerning inward afflictiõs of the mind, trouble of conscience, feare of Gods wrath before mentioned, it is apparant that Gods children are not exempted nor priviledged from them, besides the example of *Iob* before named, I will instance onely in the Prophet *Da-*

uid

uid, whose complaints are as Symtoms of the sickness of his mind, which are these; [a] *Out of the deepe haue I called vnto thee O Lord.* Againe, [b] *O remember not the sinnes of my youth.* Againe, [c] *I am afflicted, and at the point of death. From my youth I suffer thy terrours, despairing of my life.* Last of all, in another Psalme demanding of himselfe a reason of this agony. [d] *O my soule why art thou so disquieted within me, &c.*

[a] Psal. 130. 1.
[b] Psal. 25. 7.
[c] Psal. 88. 15.
[d] Psal. 42. 5. 11.

Now seeing that such are the afflictions of this present life, and that such maner of persons are subiect vnto them, to which might be added many moe examples of the Scripture, yea, and Ecclesiasticall stories will afford many Presidents of like nature, of Gods people suffering vnder many Heathenish Emperours, in the Primatiue Church, and since also vnder Turkes and Savages, and vnder the persecution of Antichrist, that man of sinne, of whom it is written, *I saw the Strumpet drunken with the blood of Saints.*

Reu. 17. 6.

Seeing then that the afflictions of this present life, doe fall into the lot of the righteous, whereof wee haue *a cloud of witnesses.* This may serue, to shew some men their errour, and withall to reproue them for the same, that if at any time they come vnder any bitter afflictions of this life, they sinke in despaire,* and spare not to say, that God hath forsaken them, they are dam'd, and cast away, giuing hereby very great advantage vnto Satan, the common Adversary, who laboureth by his suggestions to barre them of all comforts.

Heb. 12. 1.

Vse.

* Ye a plunged into the gulfe of despaire.

Satan playeth vpon advantage.

A causelesse despaire reproued.

O foolish and ignorant man, as thou art a man, *Nihil humani a te alienum puta*, thinke not that to be strange in thee which is common to all men: as thou art a Christian, and a regenerate man, Christ Iesus hath inuested thee into the sorrowes of this life; you (sayth Christ) to his owne, *shall weepe and lament, and the world shall reioyce.*

Ioh. 16. 20.

The Armes of the Church militant, is the *Crosse.*

The Armes of the militant Church.

The Motto of the militant Church.

The motto of the Church, as one ſayth is this. *I doe well and ſuffer.*

2 Cor. 5. 4. *Indeed* (ſayth the Apoſtle) *we that are in this Tabernacle, ſigh, and are burdened.* If thou wilt conſult with the Scriptures, they will informe thee, that [a] *great are the troubles of the righteous*; yea, and that [b] *all that will liue godly in Ieſus Chriſt, ſhall ſuffer perſecutions.* And [c] *that Gods iudgements begin at his owne houſe.*

[a] Pſal. 34. 19.
[b] 2 Tim. 3. 12.
[c] 1 Pet. 4. 17.

[d] Prov. 3. 11. [d] *My ſonne* (ſayth *Salomon*) *deſpiſe not thou the chaſtizinges of the Lord, for the Lord will correct ſuch as he loueth.* This is a ſentence of great note and vſe in the Scripture. I find it recommended by Chriſt to the Church of the [e] *Laodiceans*, and alſo by the Apoſtle it is preſſed home to the Hebrewes with this amplification, [f] ſeeing *that God chaſtneth whom he loueth, and ſcourgeth euery ſon that he receiueth, if a man be without all corrections, whereof* (ſayth he) *all are partakers*; this immunitie and freedome cauſeth ſuſpition in deed, that the ſame man cannot be the true child of God.

[e] Rev. 3. 17.
[f] Heb. 12. 5.

Heb. 12. 8.

I deny not but that afflictions, and the croſſes of this life, may be counted tentations, and they that with patience beare them, of ſuch it will be ſayd in the laſt day, [g] *Theſe are they that haue continued with me in tentations, and I appoint vnto them a kingdome.*

[g] Luk. 22. 28.

Afflictions are great tentations, but not the greateſt.

And out of queſtion, great afflictions are great tentations, but not the greateſt of all. The greateſt of all tentations (ſayth a learned Father) is never at all to be tempted, which he groundeth vpon that ſaying to the *Hebrewes*, that he which is without all corrections is a [h] *Baſtard and no ſonne.*

[h] Heb. 12. 8.

The holy Diſciples of Chriſt, through the midſt of theſe afflictions found a paſſage to Gods kingdome. We muſt, ſay they, through *many afflictions enter into the kingdome of God.*

Act. 14. 22.

If any man ſhould inquire the way to that Citie, towards which he travelleth, if it be truly anſwered him thus,

thus, That the onely way to the ſame, is through many Deſerts, ſteepie Mountaines, after that he muſt paſſe by dangerous waters, and then by rough wayes, and the like.

This paſſenger going on in his travell, hee findeth moſt pleaſing, delightful, and ſmooth wayes, and therein no cauſe of feare, or diſcontent. Will he reioyce in this? Nay, hath he not cauſe by theſe pleaſant paſſages to ſuſpect that he hath vtterly loſt his right way. Even ſo fareth it with a Chriſtian that is bound for the kingdome of God, Chriſt Ieſus hath giuen vs the markes of the way, not eaſe, pleaſure, profit, or the like, that man who aboundeth in all theſe may iuſtly feare, that he is cleane out of the way. The falſe way.

The true markes of the way to the Citie of God the new *Ieruſalem*, by the report of Chriſt are theſe; [a] *Weeping, lamentations, ſorrowes,* [b] *trechery of friends,* [c] *hatred of the world,* [d] *perſecutions,* [e] *the Priſon,* [f] *Excommunications,* [g] *death, martyrdome,* and the like. Markes of the way to the Citie of God.

[a] Ioh. 16. 20.
[b] Luk. 21. 16.
[c] Luk. 21. 17.
[d] Math. 23. 34.
[e] Rev. 2. 10.
[f] Ioh. 16. 2.
[g] Ioh. 16. 3.

If in theſe thou haue thy portion in this life, comfort thy ſelfe, for therein thou haſt the markes of the true way before thee.

When as the Wiſe-men came from the Eaſt, and ſought after Chriſt, they had the ſtarre for their guide, of whom it is thus written, [h] *When they ſaw the ſtarre,* (the marke of their way) *they reioyced with an exceeding great ioy.* Even ſo the Saints, and holy Martyres, being well taught and grounded in the truth, and bound for the kingdome of God; when as in their paſſage they met with thoſe markes, whereof Chriſt before ſpeaketh, they were full of ioy in all their tribulations, ſinging of Pſalmes, clapping of their hands, kiſſing the ſtake; for by theſe tokens and markes, they were well aſſured, that they were in the very high way, leading to the kingdome of God.

[h] Math. 2. 10.

But let me in the next place miniſter ſome inſtructi-

Neceſſary inſtructiõs given to ſuch as are afflicted.

ons to ſuch as are vnder the afflictions of this preſent life.

It is very neceſſary that the afflicted doe vnderſtand who it is that hath ſmitten them, [a] *Come* (ſayth the Prophet) *let vs returne to the Lord, He hath ſpoiled vs, He hath wounded vs, &c.*

1. The Lord ſmiteth.

[a] Hoſ. 6. 1.

[b] *Elihu* did truely anſwere *Iob, That all corrections are ſealed of God.* Aſcribing the ſame to God, as being his owne abſolute proper act and deed.

[b] Iob 33. 16.

[c] *Shall there be evill in a Citie* (ſayth the Prophet *Amos*) *and the Lord hath not done it.*

[c] Amos 3. 6.

If the [d] *hayres of mans head be numbred*, as Chriſt himſelfe teſtifieth, yea, and theſe ſhall not periſh without the will of God, then certainely greater evils cannot fall vpon man without Gods permiſſion.

[d] Math. 10. 30.

Vſe.

Aſcribe not then thy miſhaps to Fortune: So doe the Heathen that know not God; nor wrangle too much about ſecondary cauſes. When as the complaints came to *Iob* againſt the [e] *Shabeans*, and the *Chaldeans*, who had taken by violence all his Cattell away from him; And of a great wind that came from beyond the Wilderneſſe, that ſmote the foure corners of the houſe, which fell vpon his Children, and killed them, IOB knew all theſe to be but Gods agents, and vſed not ſo much as any murmuring ſpeeches againſt them, but being aſſured that God hath a ſtroke in all the afflictions of this preſent life, very wiſely and truely anſwered in theſe words; [f] *The Lord hath giuen, and the Lord hath taken away, and bleſſed*, ſayth he, *be the name of the Lord.*

[e] Iob 1. 15. 16. 19.

[f] Iob 1. 21.

2. Sinne, the cauſe of Mans troubles.

It is alſo very neceſſary that man vnder theſe chaſtizements, doe vnderſtand that his ſinnes haue prouoked God to theſe evils. For when as [g] *Iſrael continued to commit wickednesſe in the ſight of the Lord, the Lord deliuered them into the handes of the Philiſtimes fortie yeares.*

[g] Iudg. 13. 1.

Had it not beene for ſinne, Man had never taſted of ſorrow. God may truely ſay as much to all ſuch as groane

groane vnder the burden of afflictions, as *Paul* did to those that were in the ship with him ;[h] *You should*, sayth *Paul, haue harkned to me, and not haue loſed from Candie, ſo ſhould you haue gayned this hurt and loſſe.* So if man in the ſtate of Innocency, had harkned to the voyce of God, and not tranſgreſſed his law, by eating of the forbidden fruit, If he had remained in obedience to the great God of heauen, theſe afflictions, and croſſes, and ſorrowes of this life, had beene altogether prevented.

[h] Act. 27. 21.

Gen. 3. 6.

Here is a neceſſary caveat alſo to be given to all afflicted, that they accuſe not God of iniuſtice, for concerning thine afflictions, be they what they are, thy ſinnes haue deſerued much more. And yet take this with all for thy comfort, that the afflictions of this preſent life are not alwayes iudgements, but ſometimes are tryalls of thy faith, loue, obedience, patience, and conſtancie in the true ſervice of God.

3. God in afflicting men not vniuſt.

4. Afflictions ſometimes but tryalls.

If therefore thou find the hand of God to be heauie vpon thee, inquire by a ſtrict examination of thy ſelfe, what the cauſe thereof ſhould be. If thy owne Conſcience ſhall informe thee of thy loue to God, and his true worſhip, and of thy holy deſires to pleaſe Cod, and that thou ſtriueſt daily againſt the corruptions of thine owne heart, and the like, then out of queſtion, thy afflictions are but tryalls.

Referred to examination.

How this may be done.

But if vpon examination, thy Conſcience ſhall intimate vnto thee, a great neglect of many holy duties, and that thou liueſt in ſome ſinnes not as yet repented of, then doe thou wiſely ſuſpect the worſt, that by theſe afflictions layd vpon thee, heaven doth chalenge thee for the ſame.

Therefore my counſell vnto thee is this, If vpon inquirie thus made, as thou findeſt thy ſelfe to ſtand with thy God, if thou takeſt theſe afflictions to be tryalls, exerciſe all Chriſtian patience vnder them, but if for thy ſinnes, then haſten forward an vnfained reformation,

Counſell, not to be reiected, or refuſed of any.

and let me answere thee with CHRISTS wordes in the Gospell, [i] *Sinne no more lest a worse thing come vnto thee.*

[i] Ioh. 5.14.

The finall cause of the affliction of the Saints.

To shut vp this poynt, the finall cause of afflictions of Gods elect, is this, namely, Gods purpose by them to bend, not to breake, yea, where he bendeth, he never breaketh. *Elihu* answered *Iob* truely, that the marke that God aymeth at by those afflictions that he sendeth vpon his owne, is [k] *to open the eare of man, to cause him to harken vnto his word. And that thereby he may cause man to turne from his owne enterprise, and that he might hide the pride of man.*

[k] Iob 33.16. 17.18.

And by these corrections he intendeth to keepe backe his soule from the pit, and that his life should not passe by the sword.

To this well agreeth that saying of *Paul*, [l] *We are chastned of the Lord, that we should not be condemned with the world.*

[l] 1 Cor. 11.32

And thus much of the first part of my Text.

The

The second Aphorisme followeth, which is this; The second Aphorisme.

That all the afflictions of this present time, although they be many and great, yet are not to be compared to the glory that shall be shewed vnto vs.

I count (sayth the Apostle) *&c.*

The Rhemes Testament readeth it thus, *I doe thinke that the afflictions of this present time*, but *to thinke*, leaueth it to vncertaintie.

The originall word Λογίζομαι, is better by learned Interpreters, translated thus; *I count, &c.* As if the Apostle should haue thus sayd, I haue summed vp together all the sorrowes and afflictions of this life, having first examined every particular, I count what I finde, for by experience I know what they are, namely, that they will not hold weight with that glory that shall be reuealed to the Saints in the life to come. Λογίζομαι. *Statuo. Beza Repeto Zuinglius Arbitror Trimelius. Existimo vulg. latin.*

Non sunt paria, sayth *Beza*, If you put them all into the Balance, they will proue too light, much like to that of *Iob*, [m] *Oh that* sayth he, *my griefe were weighed, and my miseries were layd together in the Balance, for it would be heavier then the sand of the Sea, &c.* Even so, if all the troubles of this life were balanced with heavenly ioyes, they would proue much lighter then the same. Which Metaphor the Apostle also vseth in his Epistle to the Corinthians, [n] *Our light afflictions* (sayth he) *which are but for a moment, causeth vnto vs a farre more excellent, and an eternall waight of glory.* *Non sunt paria. Beza. Pares passiones. Trimelius.* [m] Iob 6. 2. [n] 2 Cor. 4. 17.

When as *Paul* was taken vp into Paradise, he speaketh of himselfe, that he there heard ([o] ἄρρητα ῥήματα) *Ineffabilia verba*, sayth the Latin translation, Words not possible for man to vtter. No doubt but it was a [o] 2 Cor. 12. 4. *Beza.*

more harder taske to expreſſe what was then ſeene, I meane the glory of God, then to vtter thoſe words that were ſpoken vnto him.

Saint *Peter* calleth the ioy of Heaven begun here on earth, [p] *Gaudium ineffabile*, You doe beleeue, and *reioyce* ſayth he, *with ioy vnſpeakeable and glorious.* If heavenly ioy, in the heart of the Saints, when as it is but begunne, while it is but in the bud, when man hath but a little taſte of the ſame, by the worke and operation of the Spirit of God, be *Gaudium ineffabile*, that is, vnſpeakable ioy, how vnable is man to expreſſe the perfection of it, even that glory, ſayth my Text, *that ſhall be revealed vnto vs.*

[p] 1 Pet. 1. 8.

Saint *Paul* alſo to the *Corinthians* doth much magnifie this glory, but he explaneth it not; [q] *The things* (ſayth he) *which eye hath not ſeene, neither eare hath heard, neither came into mans heart, are which God hath prepared for them that loue him.* Yea, he proueth the truth hereof by Scripture, [r] *according*, ſayth he, *as it is written*, but not explaining the excellencie of this glory, by reaſon, or demonſtration.

[q] 1 Cor. 2. 9.

[r] Iſa. 64. 4.

The Prophet *Dauid* alſo, [s] whoſe tongue was the pen of a readie writer, yet neither by pen, nor by his tongue was he able to expreſſe this glory, but in generall termes, [t] *Thou wilt ſhew me the path of life: In thy preſence is the fulneſſe of ioy, and at thy right hand there are pleaſures for evermore.* And againe, [u] *With thee O Lord is the well of life, and in thy light we ſhall ſee light, &c.*

[s] Pſal. 45. 1.

[t] Pſal. 16. 11.

[u] Pſal. 36. 9.

But beloued, I marvell the leſſe that the Prophets of God, and Apoſtles of our Saviour Chriſt, haue paſſed by the deſcription of this glory which we hope for in the life to come, and without any particular illuſtration of the emminencie thereof, when as the Lord Chriſt himſelfe, praying to God his Father for this glory to be given vnto his Church, calleth it onely [x] *that glory, which himſelfe had with his Father before the world was,*

[x] Ioh. 17. 5.

but

but he explaineth it not. We ſhall all then know, and not before, what this glory is, when as in the life to come, it ſhall be revealed vnto vs, that is, when we are in the actuall poſſeſſion of it.

For as he that ſate vpon the white Horſe (ſpoken of in the *Revelation*) [y] *On whoſe head were many Crownes, had a name that no man knew but himſelfe:* So, no man knoweth the excellencie of this heavenly ioy, or the glory thereof, but he himſelfe onely that is crowned with it. *Simile,*

[y] Rev. 19. 12.

Brethren, for my part I haue had but little time to meditate vpon this Scripture, but had I had much longer time, I ſhould not haue beene able to haue ſatisfied you in this poynt, as by any deſcription, or demonſtrations, to preſent vnto you the perfection of this glory, for [z] *if mans heart cannot conceiue it,* then much leſſe is mans tongue able to expreſſe it.

[z] 1 Cor. 2. 9.

Neither doth my Text put this taske vpon me, for the Apoſtle ſpeaketh onely of this glory comparatiuely; comparing it with the croſſes and miſeries of mans life.

I count (ſayth he) *that the afflictions of this preſent time are not worthie of the glory that ſhall be revealed vnto vs.*

Neither doe I ſee how the compariſon can well hold betwixt the one and the other, things finite, with that which is infinite.

[a] The heauineſſe of the Saints, is but for a night, the ioy that commeth in the morning will be everlaſting. [b] *At the right hand of God, there are pleaſures for evermore,* as the Prophet teſtifieth.

[a] Pſal. 30. 5.

[b] Pſal. 16. 11.

Saint *Paul* alſo himſelfe ſeemeth not ſo well to approue of this very compariſon, even in this very reſpect; [c] *For* (ſayth he) *our light affliction, which is but for a moment, cauſeth vnto vs a farre more excellent, and an eternall waight of glorie.*

[c] 2 Cor. 4. 17.

And albeit, mans life be full of sorrowes, as *Iob* speaketh, yet, sayth he, withall [d] *it is of short continuance*; his afflictions then be but momentary afflictions, and the glory of heaven eternall.

[d] Iob 14. 1.

Vpon this hope of eternall glory, Gods children haue gone thorough (with singular patience) the wearisome Pilgrimage of this life. And although they haue not a little beene perplexed with the violent stormes of this world, yet herein was their comfort, an expectation that they had of this haven, where they should enioy eternall rest.

Saint *Paul* giueth this for a reason, why he faynted not in his sorrowes; [e] *For we know* (sayth he) *that if our earthly house of this Tabernacle be destroyed, we haue a building giuen of God*, that is, *a house not made with hands, but eternall in the heavens. For therefore we sigh, desiring to be clothed with our house, which is from heauen, &c.*

[e] 2 Cor. 5. 1.

And againe, there is another difference betweene the afflictions of this life, and the glory which shall be reuealed vnto vs, which doth not a little detract from the fitnesse of this comparison, namely, that these afflictions are oftentimes mixed with comfort, but heavenly ioyes haue no tutch at all of any sorrowes in them.

Saint *Peter* writing to such as were vnder great afflictions, yet in his Epistle mentioneth their great ioy; [f] *You* (sayth he) *do beleeue, and reioyce with ioy vnspeakeable and glorious.* And S. *Paul* confirmeth this truth by good experience in himselfe; [g] *As the sufferings of Christ abound in vs, so our consolation aboundeth through Christ.*

[f] 1 Pet. 1. 8.

[g] 2 Cor. 1. 5.

Now on the other side, in the fruition of the glorie to be reuealed, we shall enioy it, without any mixture of sorrow. This glory will suffer no maner of eclipse at all. [h] *God will wipe away all teares from the eyes of his people.* All which confirmeth the truth of this Text, that *the afflictions of this present time are not worthie of the glory*

[h] Rev. 7. 17. Isa. 25. 8.

glory that shall be shewed vnto vs. This glory which in a due time shall be revealed, it is no worldly glory, no vaine-glory; these will passe away as shadowes without substance, which are lighter then the wind, they haue no weight at all in them,[i] there is no remembrance at all of earthly pleasures when as man leaueth them, they vanish away, as it were, in a smoake, but the glory of God is everlasting. And this is the portion and inheritance of the Saints, wherefore (as the Apostle sayth else where) [k] *Comfort your selues one another with these words.*

[i] Luk. 16. 25.

[k] 1 Thes. 4. 18.

Vse.

But principally I commend these words of comfort to all that are afflicted, that groane vnder persecutions, and are distressed by reason of many crosses and miseries that haue taken hold on them.

To all such our Saviour ministreth the like words of comfort; [l] *Great* (sayth he) *is your reward in the kingdome of heaven.*

[l] Math. 5. 12.

This was *Moses* comfort in his afflictions, as the Apostle sayth, [m] *He had an eye to the recompence of the reward.*

[m] Heb. 11. 26.

Saint *Stephen* also the Martyr, in his afflictions, was supported by the meditation of this glory; [n] *Behold* (sayth he) *I see the Heavens open, and the sonne of Man standing at the right hand of God, &c.* And this is it which *Paul* presseth to the *Colossians*, [o] *for the hopes sake which is layd vp for you in heaven, &c.* So then all the afflictions of this present time, are not worthie of the glory that shall be revealed vnto vs.

[n] Act. 7. 55.

[o] Col. 1. 5.

Finally, if all the afflictions of *Pauls* time, which haue beene the greatest that ever were, I meane the persecutions in the primatiue Church, as Ecclesiasticall Stories at large will informe you. If all those troubles, yea, sufferings for Christ, and Martyrdome it selfe be not worthy of heavens ioy, then no other workes certainly can of themselues merit eternall life, or procure for man

Good workes cannot iustifie.

the ſalvation of God: And ſo much for the Interpretation of this Scripture.

Now touching the occaſion of this preſent meeting, ſomewhat is to be ſpoken.

TO ſpeake much of little, ſayth one, needeth the helpe of Art; And certainely no leſſe Art is required in him, that intendeth to ſpeake little of much, fully and yet in few words. In which poynt, I ſuſpect I may fayle, having but little time left, and ſo plentifull a ſubiect of my ſpeech.

At my comming into this Church, when I beheld the people here aſſembled, I remembred that report which the Evangeliſt giueth of our Saviour Chriſt,

p Math. 9. 36. p *When he ſaw the multitude, he had compaſſion vpon them, becauſe they were diſperſed and ſcattered abroad, as ſheepe having no Shepheard.* It cannot be but a pittifull ſpectacle indeed, to behold a people diſtreſſed in this kinde.

This being your owne caſe (my beloved) I may fitly compare your ſorrowes, to the ſorrowes of *Ieruſalem*, lamented by the Prophet *Ieremy*,

q Lam. 1. 1. q *How doth that Citie*, ſayth he, *remaine ſolitary, that was full of people; ſhe is as a widow that was great among the Nations, &c.* The like ſay I to this preſent people, How commeth it to paſſe, that this Congregation lyeth deſolate, as a lamenting widow, without a Teacher, or Comforter, who of late, for the plentie and puritie of the Word, reioyced aboue all other Pariſhes and Villages round about her? Alas, the reaſon is ſoone rendred. You haue loſt a moſt painfull Paſtor, and a carefull Shepheard that attended you, A man called forth to the worke of the Lord, and plentifully inabled of God to the worke wherevnto he was called. He was a judicious Divine, and

Vt Zancheus de Calvino. Fuit optimus interpres Scripturarum.

and *Orthodox*, ſound in the truth, excellent for interpretation of Scripture; a profeſſed enemy to Idolatry, ſuperſtition, and all falſe worſhip: for which he reaped the malice of ſome, but eſpecially of one who oppoſed him to the vttermoſt of his power.

Mr *Wilſon* troubled by a falſe brother.

But God ſoone vnmasked this Adverſary, whoſe vizard being puld off, it inſtantly appeared to the world that he had the marke of the Beaſt in his forehead, and then gaue over the purſute of him, when as his owne Conſcience purſued himſelfe, ſo that forth with he forſooke his friends, living, countrey, and all, and departed from vs.

D. C.

Mr *Wilſon* very laborious and induſtrious in his calling.

And as this true Shepheard of Chriſt was furniſhed with excellent gifts, both of Nature and Arts, whereby he was well fitted to the worke of the Miniſtery, ſo was he moſt laborious, induſtrious, and diligent at all ſeaſons to Preach Chriſt. As he had receiued ten Talents, ſo he put them all out to the vſe of his Maſter. Otherwiſe, people find ſmall comfort in the great readings, knowledge of the tongues, skilfulneſſe in the Arts, eloquence, or in any other emminent gifts of ſuch as are placed over them, if they reape not the fruits of that learning in the publique Miniſtery of the Word.

He was alſo conſtant in his paynes.

And as he was painfull and induſtrious, ſo alſo was he conſtant in his labours, as God ſtill increaſed his gifts, ſo he ſtill inlarged his paynes, to the farther good of his Church, even from the time of his firſt comming to his charge, to the time of his death, having remained among you the ſpace of 36. yeares, preaching vſually in this place three times every weeke, lecturing vpon three ſeverall Bookes of Scripture; A taske of ſuch labour, eſpecially the ſame being ſo exquiſitely performed, that the beſt learned haue moſt admired him. And in all his Sermons, he gaue good content to ſuch as were moſt judicious, yet ſtill ſpake to the capacitie of

He was reſident 36. yeares vpon his charge.

Geneſis.
Iſaiah.
The Goſpels of S[t] *Iohn.*

Like *Apollos.* Act. 18. 24.

the meaneſt; It is well knowne to all that knew him, that he was both an eloquent, and a powerfull diſpenſer of the Word.

In which conſtancie of his labours, he fulfilled that ſaying of one, who would haue *Imperatorem ſtantem mori concionatorem concionantem mori*, where ſhould the Emperour die, ſayth he, but in the field, and where ſhould a Preacher die, but in the Pulpit? meaning in the faithfull execution of his Miniſtery. His Sermons you ſee, were more then quarter Sermons.

He was a very profitable writer.

To his continued paynes of Preaching, I may adde theſe excellent Bookes which he hath penned, whereof Divines may make good vſe, and all ſuch as deſire a progreſſe in godlineſſe.

Obiect.

But what need I rehearſe theſe things to you that alreadie know them, will not ſome reply to this Apologie, as one that anſwered the Orator, who earneſtly pleading for attention, was interrupted by one of his Auditors, demanding vpon what argument he would Diſcourſe. He anſwered, that it ſhould be in the prayſe of *Hercules*, then ſayd he, *Num quis Herculem vituperat*, Is there any here that diſprayſeth *Hercules*, holding it a vaine labour to prayſe where none diſprayſeth.

Or happily to my teſtimony of this worthy Paſtor, ſome will anſwere me much like as the *Samaritans* anſwered the woman of *Samaria* concerning Chriſt, We beleeue all this, not becauſe of your report, but for that we haue heard him our ſelues.

Anſwered.

I anſwere thus, What is now ſpoken of him, at this preſent, is not ſo much for information, as for confirmation of what ye know and beleeue, when ye vnderſtand that others are of the ſame mind with you, but principally it is now ſpoken of him, that God may haue the glory of his workes and graces in him.

Ingratefull hearers reproved.

If you of this pariſh doe not ingenuouſly confeſſe, to the glory of God, the manifold benefits you haue receiued

ved by his watchfull labours, I say to you as Christ sayd in defence of his Disciples, *If these*, sayth he, *hold their peace, the stones will cry out*; even so, the very stones of this Church, let them witnesse against you.

And if any malignant spirits, shall after his death depraue him, or detract from his Preaching, or those his Bookes which he hath penned, all godly Christians haue cause to suspect them to be rotten at the coare, vnsound I meane in Religion; or else for their owne insufficiencie (the ground of malice) vnworthie to carrie his Bookes after him. Depraving spirits censured.

When my selfe did visite him in his sickneſſe, and perceiued the great weakneſſe of his body, I counselled him, vpon returne of strength (if God so pleased) to be moderate in his paynes for a time; He answered me in these very words, Were I in health of body, I say alwayes with the Apostle, *Væ mihi si non evangelizavero, Woe vnto me if I preach not the Gospell*, but in my sicknes I know the Lord will not require it of me. His resolution to be constant in his labours. 1 Cor. 9. 16.

But alas I see teares falling from many eyes, and other signes of mourning in this Auditory; to you that lament the losse of your Shepheard, as the *Israelites* did for their *Moses*, so you for this Prophet of God, were your Shepheard to returne his answere from Heaven, it would be much like to Christs words, to the lamenting Women that followed after him. *Daughters of Ierusalem, weepe not for me*, sayth he, *but for your selues, and for your children*, for your selues, I say, and for your children, because you know not what evils may befall you, for these latter dayes grow evill apace. *And the righteous are taken away*, sayth the Prophet, *because he shall not see them.* A generall lamentation in the Auditory obserued. Deut. 34. 8. Luk. 23. 28. Isa. 57. 1.

But in respect of himselfe, there is no cause of lamentation, for he and all his labours are with God; He hath For himselfe no cause of lamentation.

hath fed the flocke of Christ, and is gone to receiue the promised Crowne. He hath met with that comfortable greeting of the Lord, *Euge bone serve & fidelis, it is well done good seruant and faithfull, thou hast beene faithfull in little, I will make thee ruler over much: enter into thy masters ioy.*

Math. 25. 23.

And as he was carefull for you in his life, so not careleſſe of you at the inſtant time of his death.

Tully. Even as the Heathen Orator ſayd of himſelfe, that he had no leſſe regard, that the Common-wealth ſhould flouriſh after his death, then in the time of his life, or rather like vnto S. *Pauls* care, that when he departed from the Church of *Epheſus*, he would haue grieuous Wolues kept out, that otherwiſe would make a hauock of the flocke, the which he very earneſtly committed to the care and truſt of the Elders of that Church, and was the more earneſt, for that *they ſhould ſee his face no more.* Even ſo this truſtie and prouident Shepheard, was ſo mindfull and carefull of you all, that with his laſt dying breath, he prayed, and wiſhed all good to the Church of Chriſt in generall, but to you his flocke in ſpeciall, namely, his heartie deſire was this, that the Patrons of his Church would place ſuch a one in his roome, as ſhould be able to teach his poore flocke.

Act. 20. 29.

Act. 20. 38.

Mr *Wilſon* very carefull of his flocke at the point of death.

And I hope that his worthie* Patrons will haue a regard of you, even as they reſpect the glory of God, and for their owne honour and credit, and the rather at the requeſt of their brother deceaſed, who in the name of Chriſt craued it at their hands.

*Who were preſent at this Sermon.

Now to you his grieued flocke, let me miniſter a few words of comfort, I ſay to you as *Abraham* did to *Iſaak* his ſonne, *My ſonne*, ſayth he, *God will prouide a ſacrifice*; So, GOD no doubt will prouide a Teacher for you.

His grieued flocke comforted.

1. That God will prouide for them.

And

And comfort your ſelues in this, you the inhabitants of this Pariſh are not alone, but haue many abroad that doe ſhare with you in your ſorrowes, that ſometimes were partners with you in the comforts of your Miniſter.

2. They not alone in their ſorrowes.

Neither be you too much diſcouraged, though a true Teacher be taken from you, yet God hath left his Truth ſtill with you, and hath given you the ſpirit of Truth, that ſhall never be taken from you: You haue on every ſide ſuch as are both able and willing to inſtruct you; you are well neighboured alſo by the cathedrall Church adioyning to you, whether you doe often reſort, and receiue inſtructions from divers very learned Divines, from whence, as from a continued ſpringing fountaine you may fetch the water of life; no ſmall benefit to this Citie, if they reſpect the welfare of their ſoules.

3. Truth remaineth though true Teachers be taken away.

4. The ſpirit of Truth abideth for ever.

5. They haue many inſtructers neere vnto them. *Chriſts* Church at Canterbury.

Finally, *Salomon* ſayth, *Every thing hath an appoynted time: And a time to every purpoſe vnder Heaven.* Why then there is a time to heare, and a time to practiſe. You haue had a long time to heare, in the name of God, make it now a time to practiſe. *Be not alwayes hearers, but doers of the Word.* And what ye haue heard by your learned Teacher in his Doctrine (as *Mary* did the words of Chriſt) ſo lay the ſame vp in your hearts.

Eccle. 3. 1.

Iam. 1. 22.

Luk. 2. 51.

You haue beene often, yea, early and late called vpon, by your louing and beloved Paſtor, God calleth you now to practiſe what you haue learned. Let the crop and harveſt be anſwerable to that ſeed that hath beene here ſowne, certainly a plentifull ſeed, let the effect thereof be ſeene by a plentifull harveſt. That in the end, you may meet againe with your Shepheard, who by the hand of God is now pulled away from you, of whom this remaineth onely to be ſpoken; *He hath fought a good fight, He hath finiſhed his courſe, He hath kept the Faith, from hence forth is laid vp for him the Crowne of righte-*

His hearers called vpon, to put in practiſe what they haue heard.

When to meet againe with their Shepheard.

2 Tim. 4. 7.

righteouſneſſe, which the Lord ſhall giue vnto him at that day; And all this through the merits of IESVS CHRIST, to whom with GOD the Father, and the bleſſed Spirit, be all honour, glory, prayſe, and dominion, now and for ever.

Amen.

* * *

FINIS.

A POST-SCRIPT TO THE READER.

COurteous READER, thus haue I ſet downe and preſented vnto thee my Sermon *Verbatim*, in the very ſame maner, ſo neere as memory doth afford me helpe, as I preached it, hoping it will be the better accepted for that it commeth forth, in the very ſame plaine habit, in which it firſt appeared to ſo great a multitude that heard the ſame, who with lamenting hearts, accompanied his corps to the graue, the which was carried by ſixe Preachers of the word of God, whereon were fixed divers Latin Verſes, deploring the loſſe of ſo watchfull a Shepheard, the which Verſes if they had come vnto my hands, I would haue brought them forth vnto the light.

Becauſe I haue given ſo free and large a teſtimony of his labours, let me more particularly acquaint thee what they haue beene.

The Bookes of holy Scripture expounded by Mr Thomas Wilson *in his ordinary Lectures, since he came to his charge, were these;*

The prophecie of *Haggai.*
The Gospel of S. *Luke.*
The Acts of the Apostles.
The Epistle of *Paul* to the *Romans*, which is since printed.
And many whole Psalmes of David; As Psalme 15. Psalme 25. Psalme 32. Psalme 73. Psalme 103.

Also

The 4. Chapter of *Ecclesiastes*, his first taske.
The 3. Chapter of *Ionah*, in the time of a generall fast.
The 26. and 27. Chapters of *Mathew*, preparation Sermons to the holy Communion.
The first and second Verses of the sixt Chapter to the *Hebrewes*, the grounds of his Catechisme, which since he hath printed.
The 53. Chapter of *Isaiah*, in the time of Lent.
The 15. Chapter of the 1. to the *Corinthians*, vsuall at Funeralls.

Vpon these 3. bookes were his last weekly Lectures.

The first 13. Chapters of *Isaiah*, every Sabboth morning.
The first 29. Chapters of *Genesis*, every Sabboth after-noone.
The first 12. Chapters of S. *Iohns* Gospel, every Fryday lecture.
With very many other Texts of holy Scripture, as the present times offered occasion.

He

He hath alſo written 12. ſeverall Bookes, which are printed. His laſt booke which he nameth, *Saints by calling*, or *called to be Saints*; In the Epiſtle dedicatory of the ſame, he calleth it, his *Beniamin*, or his twelfth and laſt Booke.

Such haue ever beene the reſtleſſe labours of this ſervant of CHRIST, who is now at reſt from his labours, and his workes haue followed him.

Courteous Reader farewell.